

Flowing Light

"I am the light of the world..." John 8:12.



The light of the day is just beginning to fade, as I light the candle in my prayer space, sit in my chair and ignite the light of heart awareness in my heart. I know there is a whole communion of lovers of God lighting candles and sounding bells in this *point de temps*. We meet in the centre of Love and together create a communion heart consciousness. The luminous darkness welcomes me home and draws me deeper into my centre as my prayer word gathers my senses and wraps my desire for Love, for oneness with the Beloved. Drawn by Love's desire, I breathe in Love's breath, flow with Love's flow, abide in Love's abiding. Some days, light arises from the depthless ground of awareness itself. Some days the pain or exhaustion of the day holds me more in darkness. Yet I know, in the depths of my being, darkness and light are one. The serenest Light of my soul is always present. In the silence, I intuitively hear the resonance of the Beloved's wooing: "It is I. It is I. I am the ground of your prayer. I am light. I am love. I am desire." My desire is to be a womb of compassion, to hold this vulnerable God-filled world in Presence in our communal womb of compassion, which is the womb of God. Together, we know there is only one voice, one I, one Love. This eternal luminous Love song has a special radiance in Advent.

I love the season of Advent, when in Australia, the new life and growth of spring flourishes abundantly and draws us into the eternal memory of the divine birthing. Numerous images of light abound. As four weeks of waiting unfold, we light the candles on our ever-green advent wreath, purple and rose. The circle of ever-green flora holds the verdant fresh greenness, the eternal greening of the flow of Love's presence. The three purple candles highlight our



longing, for light, for peace, for hope. At present, the sorrow of purple is strong. The darkness of power abuse in leadership feels like an impenetrable shadow. The illusion of division, of separateness seems dominant. The cry of the soul of the earth is being ignored. Peace feels so fragile. Yet, we also light the rose candle, and we know that joy is found in the depths of suffering. It is here, in this crisis moment that the Light shines. The one who is servant of the earth, the Light of the world, is teaching us to see in the dark and awakening us to a new, more expansive heart consciousness. Finally, we light many white candles as Jesus is born. In the birth of Jesus, a new Christ-consciousness is emerging.

Luminous images from the scriptures resound in the liturgy. The inspiring vision from Isaiah 60 is a wonderful example. Isaiah addresses us intimately, stirring our minds and stretching into the recesses of our heart-womb where we hold our wounded world. The gracious words resound, creating a melody of healing:

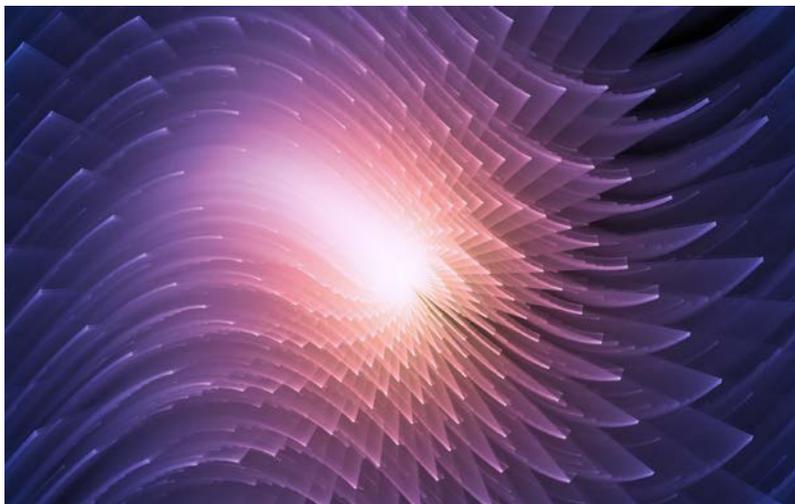
*Arise, shine; for your light has come
and the glory of the Holy one has risen in you.
For darkness covers the earth and thick darkness the peoples,
but the Holy One will rise within you and glory will flow over you.
Nations shall come to your light and leaders to the brightness of your dawn.
Lift up your eyes and look around.
They all gather together they come to you,
your sons from far away and your daughters being tenderly carried.
Then you shall see and be radiant, your hearts shall thrill and rejoice. (Is 60 1-5)*

At this moment in time, in our contemplative evolution network, we hold the darkness of the earth and the thick darkness of peoples so tenderly in our own hearts and in the heart womb of our communion consciousness. We know the darkness from inside, as we weep with tears of compassion for all the unnecessary suffering our world is experiencing through an incapacity to see – to see Love, to see that in the depths of our centre, we all indwell the one centre, we are all, this whole body of earth, held within the heart of God. And it is here, in the darkness of the womb of compassion that Isaiah invites us to centre in the centre of Love. Centered in Love's still point, we arise, shine and see that our divine Lover is being born in us. The Medieval mystic, Mechthild of Magdeburg describes this birthing as the overflow of the flowing light of the Godhead. A contemplative prophetic voice from our own era, Beatrice Bruteau identifies this rising as the flow of "spondic" energy. Spondic energy is the love that pours out when we enter into the still point at the centre of our being, into the ground of divine consciousness, into the one "I". In her captivating words:

We no sooner touch the still point at the core of our being, this immutability at the heart of mutability, than we discover it as an explosion of energy. Our "I am" is simultaneously "May you be," also. We find that the energy of existence that we are is necessarily a radiant energy. It streams out from us in every way. It seems to be the nature of that which is "I am" to say: "Let it be."

(Beatrice Bruteau, *The Grand Option*. Indiana: University of Notre Dame, 2001, 52).

In our heart-womb centre, the energy of existence that we are is radiant light energy. It is the Light of the flow of Love of the Trinity. Grounded in this heart energy together, in our contemplative heart spaciousness, we can say with all the passion of our heart: "Let it be. Let it be done according to your Word (See Luke 1:38). Let there be light. Let there be peace." Together, we harmonize and sing the ceaseless Love song. Together, we see and are radiant. Our hearts rejoice. The poem touches our eternal memory of our origins in Light and calls us to embrace a new way of contemplative seeing.



May December be full of blessing as we enter into the thin space of Advent and prepare to celebrate the most sacred moment when light energy radiated more brilliantly in time as Jesus is born anew. May we come to a fuller recognition of how this light energy is transforming all that is divisive. May we know more fully how we are held in the Light, are born from the Light, and have the capacity to see from oneness in the Light. In his birth, life, passion and

resurrection, Jesus awakens and enlightens us to the truth of our oneness in the Christ, in the Trinity of divine Lovers. Christ gathers us all together, carries us tenderly and draws us into our evolutionary future of learning to see through the eyes of the heart of the Trinity.

Mechthild's timeless words hold us in this Light. The Christ speaks to Mechthild and to us:

*"You are a light of the world,
A crown of humanity,
A healing ointment for all wounds.
Faithfulness in the midst of illusion
A spouse of the Trinity."*

Mechthild responds to her Beloved:

*"You are a Light in all lights,
A flower more lovely than all crowns,
A healing salve for every ill,
An unchangeable truth without falsehood,
A host in every refuge."*

(Mechthild of Magdeburg, *The Flowing Light of the Godhead*. Trans. Lucy Menzies. Mansfield: Martino Publishing, 2012, 2:9-10).

Radiant through the Light in all lights, we are invited to be a light of the world. Through the creative flow of our loving together in quantum entanglement we can give birth to the Christ anew and enable the inner energy structure of the planet to evolve into more radiant Love energy. Then, as we lift up our eyes and look around, we see nothing but the Light in all lights.

Kerrie Hide